

THE EAGLE'S EYE

Tribe
of Many
Feathers



Wishing you a...



The greatest of Christmas gifts

By JOHN MAESTAS

Several years ago I was returning from a trip to Colorado to my home in a small community that bordered the Navajo reservation. It was during the Christmas season and I was running late. It was dark and I was still many miles from home. As I drove across the Navajo Reservation I came to an area I knew quite well. It was one of the more picturesque spots on the reservation with red Navajo sandstone cliffs jutting up several hundred feet, creating some breathtaking canyons that occasionally had water running through them, but which were dry during most of the year. I had remembered riding my horse down into those canyons, away from all civilization where one could think and contemplate the events that must have transpired there. I suddenly realized that on all these horseback rides I had taken, never had a Christmas and its significance crossed my mind. I had envisioned many a Book of Mormon story taking place in that awesome setting. At times you could almost hear the marching beat of 1,000 stripping warriors, or could hear the voice of Samuel on the wall, echoing in the canyons inviting us to

adhere to the gospel principles. But never had I thought about the birth of Christ. Somehow that seemed to be reserved for the Old World.

Here I was in the middle of the night and those stately sandstone cliffs were but dark shadows against the moonlight. As I came to a bend in the road, again a familiar canyon spread before me. But suddenly I realized it was not a dark silhouette, as the others had been, but that it was brightly lighted. It startled me for a moment, then I saw the reflections caused by a large bonfire and knew that friends were gathered and were celebrating. I slowed down and could see that people were dancing and I was almost hypnotized by the shadows dancing against the sheer, orange cliffs. It was as if we were in a totally different world away from anyone. As if only they and I existed. It reminded me of the ancient existence our people in this new world must have had, living their lives day by day, not knowing that other people existed throughout the rest of the world. Then I realized that it was Christmas and that all over the world people were celebrating the birth of Christ, and that I also was celebrating that great event.

I was impressed with the thought that it must have been a glorious message to have been told that Jesus Christ had come to this earth. As I watched the dancing figures on the walls I wondered what other events those canyons had witnessed, what messages that they had heard and how they must have danced in rejoicing at the Christ Child's birth. That beautiful setting and its calm serenity added a new dimension to my appreciation of the Lord and Saviour, Jesus Christ. I realized that in spite of the many differences among people and in spite of the remoteness of the world I found myself in that night, the birth of Christ had touched people's lives everywhere. We need to remember that it was not by chance that our Saviour came to this earth. And that his birth and life and death made it possible for us to enjoy eternal life with him.

As you return home for Christmas, prepare yourselves to carry an additional Christmas wish home to your families. Take to them the witness that Jesus is the Christ and that he did come to this earth. Take to them that greatest of Christmas gifts - put Christ in their Christmas.

Blessed Christmas

New legislation adds land to Indian reservations

New books for Native Americans

Legislation to add some 370,000 acres of land to Indian tribal holdings was described by Commissioner of Indian Affairs Morris Thompson as "a needed step toward better management and use of the land."

Public Law 94-114, signed by President Ford Oct. 17, transfers certain tracts of "submarginal" land purchased by the United States in the 1930's for tribal uses.

The 17 Indian tribes involved have had the use of the land but were limited in its development and use because of the lack of clear title.

The land now is to be held in trust by the United States for the affected Indian tribes and will be managed in the same way as other reservation or Indian trust land.

The purchase of these lands by

the United States was part of a national program to retire from private cultivation land which was low in productivity or otherwise ill-suited for farming operations. A total of approximately 11 million acres was acquired under the program. Most of it is now under the jurisdiction of the Forest Service, the Bureau of Land Management or various states or municipalities.

Under the Act the Assiniboine and Sioux Tribes of the Fort Peck Reservation, Montana received more than 85,000 acres and the Navajo Tribe acquired almost 70,000 acres in New Mexico.

Additions to other reservations were as follows: Bad River, Wisconsin, 13,149 acres; Blackfeet, Montana, 9,037; Cheyenne River, South Dakota,

3,739; Crow Creek, South Dakota, 19,170; Lower Brule, South Dakota, 13,210; Fort Totten, North Dakota, 1,425; Fort Belknap, Montana, 25,531; Lac Courte Oreilles, Wisconsin, 13,185; L'Anse, Michigan, 4,017; White Earth, Minnesota, 28,545; Pine Ridge, South Dakota, 18,065; Rosebud, South Dakota, 28,735; Fort Hall, Idaho, 8,712 and Standing Rock, North Dakota, 10,256. The Cherokee Nation of Oklahoma, which does not have a reservation in the technical sense, also received 18,750 acres.

Under a separate Act, also signed by the President Oct. 17, the Laguna Pueblo Tribe of New Mexico received approximately 520 acres of land within the present reservation boundaries.

Indian groups receive job opportunities funding

Commissioner of Indian Affairs Morris Thompson announced recently that Indian tribal groups would be receiving this fiscal year almost \$10 million for projects to provide additional job opportunities on reservations.

Commissioner Thompson said that 39 tribal projects submitted through the Bureau of Indian Affairs to the Department of Commerce have been approved for funding under Title X of the Public Works and Economic Development Act. The purpose of this Title of the Act is to create job opportunities in areas of high unemployment.

Most of the approved funding—about \$8.5 million—will go to Indian Action teams. These projects combine employment with on-the-job training and the construction of needed tribal facilities.

Under the Indian Action Team concept, tribal groups develop the

capability to build their own housing, erect community centers or construct roads so that they are not dependent on outside contractors for this kind of work. Individual Indians learn skills needed on the reservation—mostly in construction work—without leaving their homes and families and while earning a wage.

It is estimated that the 39 funded projects will create more than 1,100 jobs.

Some of the criteria involved in the selection of projects for funding were the severity of unemployment, ability of the project to generate long-term employment, cost of creating a year-long employment and the ratio of Title X funds to total funds.

In the fiscal year ending June 30, 1975, about \$2 million was awarded for tribal projects.

Projects to be funded are as follows: Alaska, Annette Island

Reserve, \$78,360 and Hoonah Village, \$67,096; Arizona, Colorado River Reservation, \$300,000; Hualapai, \$300,000; Navajo, \$1,200,000 and San Carlos Apache, \$63,000; California, Hoopa, \$300,000 and Tulare River, \$300,000; Minnesota, Chippewa, \$166,740; Montana, Flathead Reservation, \$300,000, Fort Peck, \$500,000 and Rocky Boy's, \$25,000; Nevada, Duck Valley, \$300,000; Pyramid Lake, \$300,000 and Walker River, \$300,000; New Mexico, Isleta Pueblo, \$104,000; Jicarilla Apache, \$300,000; Navajo, \$175,000 and Ramah Navajo, \$22,500; North Carolina, Cherokee Reservation, \$11,500; North Dakota, Fort Totten, \$300,000 and Turtle Mountain, \$300,000.

Oklahoma, Kickapoo Tribe, \$216,384 and Sac and Fox, \$252,220; Oregon, Warm Springs, \$300,000.

Indian Self-determination and Education Assistance Act

Health service regs issued

The Department of Health, Education, and Welfare (HEW) issued final regulations for Title I of P.L. 93-637, the Indian Self-Determination and Education Assistance Act on Nov. 14. This Act provides the Indian and Alaska Native people the option of operating HEW's Indian Health Service facilities and services in their communities.

Section 103 of Title I of the law, directs the Secretary to enter into contracts with Indian tribes or tribal organizations, at their request, to carry out any or all of his functions, authorities, and responsibilities for their health needs.

Section 104(b) authorizes the Secretary to make grants for the development, construction, operation, and maintenance of health facilities or services, and for planning, training, and evaluation projects to improve the tribes' capacity to contract.

The Act, signed into law Jan. 4, 1975, by the President, commits

the Administration to furthering the self-determination of Indian and Alaska Native communities without terminating their special relationship with the Federal Government.

Great effort has been made to reflect the Indian and Alaska Native people's views and recommendations in the regulations, and to assure full implementation. The regulations, which go into effect immediately, appear in the Nov. 14 *Federal Register*.

While no substantive differences occur between these regulations and the corresponding ones of the Bureau of Indian Affairs (BIA), differences in format, language and approach exist, and the Department has promised Congress that it will work to eliminate them. Therefore revised regulations can be anticipated.

Copies of the regulations may be obtained from the Indian Health Service, Room SA-55, 5600 Fishers Lane, Rockville, Maryland 20852.

BIA prepares

for implementation

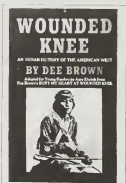
Key staff people from Bureau of Indian Affairs Area Offices participated in an intensive training seminar in November in preparation for the implementation of the Indian Self-Determination and Education Assistance Act, which went into effect Dec. 4.

A training seminar, Nov. 17-21, focused on options and opportunities which the Act offers to Indian tribes and the use of the program tools provided by the Act. Participants in the seminar were responsible for conducting local orientation and training sessions in their areas.

The Act gives tribes the right to contract with the Bureau for the administration of programs, serving them. It also provides for grants to increase tribal capabilities for such contracting and makes special provisions concerning tribal employment of Federal personnel.

'Wounded Knee' adapted for young readers

WOUNDED KNEE: An Indian History of the American West, a new edition of Dee Brown's "Bury My Heart At Wounded Knee" adapted for young readers by Amy Ehrlich and including 8



pages of black-and-white photographs, has just been published by Dell Books' Laurel-Led edition (\$1.50).

Most books on the American West seldom include the voice of the Indians, but WOUNDED KNEE is drawn from sources of Indian history. "Whenever possible," states Dee Brown, "I have used the words of Indians

The reservation:

obstacle or opportunity?

Is the reservation an obstacle to Indian progress or an opportunity to preserve tribal traditions and identity? Disputed by politicians, federal officials, and native Americans alike, the "Indian question" is the subject of a new book, INDIAN GIVING: Federal Programs for Native Americans, published on Nov. 25 by The Johns Hopkins University Press (\$7.50 hardcover, \$2.75 paperback). Authored by Sar A. Levitan—one of the world's foremost welfare economists—and William B. Johnston, it provides complete and up-to-date information on the status of American Indians, on and off the reservation.

INDIAN GIVING describes conditions on the reservations, where 55% of all Indians live in poverty, the plight of urban Indians attempting to find jobs and adjust to life off the reservation, the scope of federal aid programs, and the nature of poverty problems and choices. Dealing with the incompatibility between traditional life on the reservation and the prevailing social and economic values, the authors draw on census data and information collected by the Bureau of Indian Affairs in their discussion of economic conditions and opportunities, education, health, and social services.

"There is growing recognition that native Americans must be freed from federal dominance, no matter how well intentioned, that Indian tribes and individuals must have more control over the development of their lives and institutions," write the authors. Yet, "two centuries of federal

who were there when it happened. American Indians who have always looked westward when reading of the so-called winning of the West, should read this book facing eastward. That was the direction the Plains Indians were facing as these terrible events in their history unfolded."

WOUNDED KNEE focuses on the long struggle of four great Indian nations that tried to resist the white invaders: the Navajos and Apaches of the Southwest, and the Cheyennes and Sioux of the Great Plains. It tells of their determination to preserve a way of life that held the natural world in reverence, as the white man broke promise after promise, ravaged their lands and decimated their villages.

These tribes resisted with all their power, with their very lives, for as long as they had chiefs to lead them into battle. The names of these men—Cochise, Geronimo, Crazy Horse, Sitting Bull and many more, have become part of history and legend. Most of them were destroyed long before the symbolic end of Indian freedom came at Wounded Knee in December, 1890. Now, a century later, in an age without heroes, they are perhaps the most heroic of all Americans.

support and control have left Indians ill-equipped financially or politically to take over complete responsibility for their reservations."

Strengthening tribal governments, providing legal assistance, and establishing financial self-reliance are among the solutions proposed to "the Indian question." Levitan and Johnston suggest new directions for federal policy to improve Indian education, health care, employment, economic development, and tribal government. Yet ultimately, they warn, Indians must decide their future course themselves.

The Eagle's Eye

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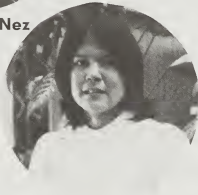
Ramona Nez
TMF
Pres.



BLESSINGS OF
THE SEASON



Lora Locklear
VP of Finance



Toni Smith
Historian

Happy Holidays!

Dear Students:

December, 1975

As the Christmas season is upon us and the spirit of old St. Nick is creeping into our hearts, may we The Tribe of Many Feathers Executive Council wish each of you, our brothers and sisters, a very MERRY CHRISTMAS AND A HAPPY NEW YEAR!!

We hope you will take this time to reflect upon your life and search out special ways you can make this world a better place in which to live. This is a time to rededicate ourselves to fulfilling our purpose in this earthly life.

Remember, Christmas is for celebrating the Savior's birth. No man ever lived who contributed to mankind more than He. He provided you with the gospel of Jesus Christ and that is worth more than anything anyone else could give you. Therefore, it should be your personal responsibility to give thanks for all you have.

In the gospel there is hope, love, and humility, so share it with someone. It's the greatest gift you can give or ever receive.

Please be careful in your holiday travels and may the Lord bless you and your dear families this Christmas.

T.M.F. Executive Council

Dee Baxter

VP of Sports



Teresa Bekis
VP of Social



Sam Canyon
VP of Standards



Chris Lowery
VP of Publications



Charlie Stewart
VP of Current Affairs



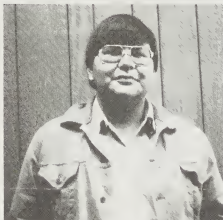
Indian Week committee members announced



Kelly Harris is one-half of the Indian Week committee co-chairmanship. The junior in speech therapy is a Cawaba from Rockhill, S.C.



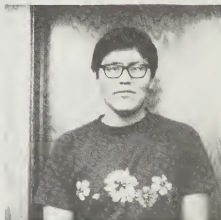
Sharing the chairmanship with Kelly is Patt Crawford, a freshman in international relations. Patt is a Souix-Assiniboine from Poplar, Mont.



Tony Boxer is the Scheduling and Publicity Chairman. The Chippeula-Souix is a junior in social work. Tony hails from Poplar, Mont.



Mariana Walker will be in charge of the banquet this year. She is a senior in elementary education. Mariana is a Quechan from Ft. Yuma, Ariz.



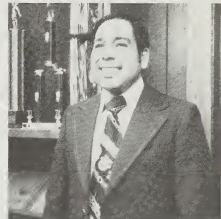
In charge of selecting a theme and symbol for Indian Week is John Riggs, a communications major from Parker, Ariz. John is a Navajo.



Speakers and guests will be contacted by Jane Bridge, a Comanche now living in Provo. She is a senior in family economics and home management.



Harley Walker heads up the social and talent areas of Indian Week. A junior majoring in engineering, Harley is a Zuni from where else? Zuni, N. Mex.



Sydney Flame will be handling displays and contests. The senior in physical education is from Ft. Yuma, Ariz. Sydney is a Quechan.

This year's Indian Week is yours!

We need you! We need your bright ideas, your intelligent views, and your Indian thoughts. We have now organized our committee for Indian week, and are working on the schedule for Indian Week now.

Your input will determine the output. This is your week and it would be to your benefit to submit your ideas. Get involved! List your suggestions for Indian

Week on the form provided. Return it to the TMF president, Ramona Nez right away. Indian Week is only two short months away!

Remember to bring your costumes, blankets, jewelry, pottery, paintings, drawings, beadwork and other art and crafts projects late to school after Christmas. Indian Week is slated for Feb. 22-27.

TALENT SHOW _____

FASHION SHOW _____

PAGEANT _____

INTER-TRIBAL EXCHANGE _____

SOCIAL DANCE _____

REGISTRATION _____

TOURS ON CAMPUS _____

ANY OTHER IDEAS? _____



Special section: Lamanites in action...

'Indian' Joe Snell: an LDS boxer

By ELSIE SNELL

Joe Snell, half-Cherokee and half-Cherokee, started boxing at the age of 13 in Farmer's Branch, Texas, a suburb of Dallas.

Joe has great discipline, a strong will and is really faithful in training. In the morning, he runs an hour before work and at night he jumps ropes, shadow boxes, plays speed-ball or medicine-ball and spars, besides his regular exercises, push-ups, sit-ups, etc.

There are tournaments all over Dallas sponsored by different boxing clubs from November to April. Joe brings about five or six

trophies home from these small tournaments. His biggest fights are in Golden Gloves and A.A.U. competition.

Last year Joe was on a Texas team called the Texas Stars. Eleven men from Texas represented this team. They fought against some fine champions. Joe beat his Denver opponent, a Minneapolis boxer, and a boxer from Wisconsin before he lost to an opponent from Cincinnati.

To date, Joe has close to 60 trophies and I dust them and keep them clean.

Being LDS and being a boxer is

sometimes hard. It is rough for Joe to train and still be a great guy with a lot of patience.

Joe is a home-teacher. It takes several days to get hold of the families, then several more days to visit each family. Then, a lot of the families in the ward call and say they need him to check their cars. He takes time to go out and help. How many mechanics do you know make house-calls? Especially at 10 p.m.?

I teach one night a week in Relief Society or Red Cross and one night a week I have a league

volleyball game. Through all this, Joe finds the time to train and does not get upset if I need him with the children. He just takes all four of them to the gym. This way he spends time with them and gives me time to relax.

Close to a fight, I work a lot to help him, making sure he gets to bed early, rubbing him down to relax the tense muscles, making sure he has the right diet, and keeping his mind off the coming event so he can relax.

The night of the fight, I have all his clothes laid out, his boxing gear all ready, his robe clean, and the children all fed and dressed and rested for the night. I make sure he has the cold oranges he wants before the fight and especially important, I make sure I'm in a good mood. After three or four nights in a row of this, it's not easy.

One thing his coach noticed is the quiet way Joe takes a bad decision. Many think Joe is different, but why throw a tantrum? He's a boxer, win or lose, and if he didn't like it, Joe would quit. Someday, I hope people will understand and judge for what a person does himself and not be influenced by what others might say. Joe deserves this fair judgment for being himself.

He's a good example of his beliefs and this is what he wants to show. He wants to be a missionary in this world because he travels a lot and meets many people.



Joe's greatest ambition is to win in the Olympics. He'll be turning pro after the Olympics sometime. With all the support I can give him and the encouragement he needs, I hope we can make the Olympics. Only time will tell.

During the 1975 National Indian AAU in Nevada, I coached and worked in Joe's corner all by myself: the wet down, the squirt of water in his hair, his rights and wrongs and his opponents rights and wrongs. Many women came up and said, "Yeah, women's lib!" But I wasn't doing it for that reason. I knew Joe's style better than anyone there. He won three and lost one. He had the most fights in his division.

His coach, Lucky, once told me, "You know, I'm really lucky I have the type of boxer that Joe is. Not many people know what he is really like, but he's a top boxer who is well disciplined."

The woman behind the man

ELSIE SNELL is a Navajo Indian, born on a reservation in Ganado, Ariz., one of eight children who lived in a one-room log cabin. Today she is the wife of Joe Snell, Dallas regional Golden Gloves Boxing champion, and they are the parents of three children, James, Michael, and Lorinda. She is 32, and NaNa Yolanda, 13 months. A fourth baby is due next month. They live in a quiet neighborhood in Garland.

"We do everything as a family—the grocery shopping, the laundry, everything," Elsie says. "When Joe comes home from his job as a mechanic, we

have dinner and then we go to the gymnasium where he works out for two or three hours. Often the children and I go with him and they love it."

The couple met because both are sports lovers. They were on basketball teams. Elsie still plays on a team and has a volleyball game scheduled in which she plans to play two weeks before her baby is due.

Elsie came to Dallas seven years ago; she was 18. "I was scared," she remembers. "I got on the bus at my home in knee-deep snow. I got off in Dallas to bright sunshine. I was wearing fur-lined boots. People here were wearing short sleeves

and sandals."

She tried to find her hotel. "Three black guys were walking behind me. I had never lived in a place where the blacks lived. I was petrified."

Even so, the change was not as dramatic for her as it would have been for another of her cultural background because she already had gone from the reservation into Utah, where she was in the home of a doctor and his family.

"I have had to learn to accept what I am," she said. "The key is education. I was fortunate to graduate from high school [in Spanish Fork, Utah].

Social work: a alumnn in the field

Gwen Majado

Gwen Majado was recently appointed as the coordinator of the Ethnic Heritage Grant Program at the University of Utah, School of Social Work. The grant is designed to prepare a model for teaching prospective teachers and elementary teachers in the areas of Native Americans: their history, contributions, strengths, and future.

Gwen will be directing classes which will be offered at the U of U, Ft. Duchesne and Blanding, Utah.

Before her new appointment, Gwen worked for the Ute Tribe on the Uintah and Ouray Reservations as director of the Adult Basic Education Program. Under her direction, a learning center was established at Ft. Duchesne to help Indian students and adults improve their basic skills in reading and math, to help them obtain their GED certificates or high school diplomas.

Myron George

Myron George is currently a social worker in the Child Welfare Division of the BIA Social Services in Shipton, N. Mex. This past summer he helped supervise undergraduate students in the U of U School of Social Work summer work program.

Shirley Reed

Shirley Reed is an assistant professor at the University of Minnesota in Duluth. She teaches graduate courses in the "Development of Human Services Organizations and Field Work.

Practicum." As a faculty member, she chaired the Native American Problems Ad Hoc Committee at

the University and co-ordinated the Big Brother, Big Sister program for the city of Duluth.

She also serves as the University resource person for Wisconsin's American Indian Child Placement

and Development.

Loren Sekayumpewa

Loren is now working with the Hopi Center for Human Services on the Hopi Reservation.

Bob Angle

Bob Angle is the Community School Process Facilitator for the San Juan County School District located in Blanding, Utah. His primary responsibilities involve implementing a community change process and assisting Navajo Indians and non-Indians in learning community problem-solving skills. He also helps them in the planning of community development projects.

Since one-half or more of the population of San Juan County consists of Navajo people, there is a need for the Indian people to become more directly involved in decisions affecting their welfare, and in their county government.

At the present time, the school district has decided to build two new schools. Bob's group is currently in the process of planning their school program which will directly affect the construction of these two new facilities.

Spotlight on Geri Goenett Daines

By CHRISTINE LOWERY

Several years ago, Geri Goenett was trying to decide what to do with her life. "Nurse, teacher, interior decorator, fashion designer . . . I went through a process of elimination," she explained, "and I didn't like anything I tried."

Today, Geri Goenett Daines is an assistant professor at the University of Utah School of Social Work.

Under the influence of a social worker in Alaska, Geri, a Tlingit Indian from Juneau,



Geri Goenett Daines

investigated the field of social work while working for the Bureau of Indian Affairs Social Services. Later she attended Fort Lewis College in Durango, Colo.

When her father died in 1968, she returned home to be a guardian for her brothers and sisters. It was then that she happened to hear the missionary discussions given to her family.

However it wasn't until April, 1970 that she was baptized.

From that point, she came to BYU, was graduated in 1972 and continued her education at the U of U where she received her Master of Social Work degree in 1974.

Following a year of working with placement students and their families as a caseworker with LDS Social Services, Geri has returned to school, but this time on the other side of the podium. She teaches undergraduate social work classes and is active in writing policies for Native American social workers. Additionally, she serves as a student advisor and aids in the social work recruiting program for both the U of U and Weber State, as well as conducting undergraduate workshops and keeping up with a schedule of miscellaneous speaking engagements in the community. Geri is also a member of the social work curriculum committee and undergraduate program evaluation and criteria committee.

Geri is the current secretary of the Association of American Indian Social Workers, a national organization, and serves as the student newsletter editor of the Alumni association.

She attributes her success to having the gospel in her life. "It's just having faith in the Lord, being provided with an opportunity and taking advantage of it," she said. "I'd suggest that Indian students today find out what they want to do and do it. They should be open, willing to share, and willing to be involved," added Geri. "And never give up, be persistent. It doesn't matter what problems you have now. Ten years from now, you'll still have problems."

In addition to the demands of her career, Geri held the Miss Indian Utah crown in 1974-75 and finished her reign in June just in time to marry Gordon Daines in the Salt Lake Temple.

Both she and her husband are active in their Salt Lake ward. Gordon, a former missionary to England, serves as a home teacher and Elder's Quorum secretary.



Lamanites in Guatemala

'Something more than proselyting...'

By CORDELL ANDERSEN

While serving in the Central American Mission (1956-58) a common interest among the missionaries was that of one day returning to work among the Indians. This interest was stimulated by Elder Hugh B. Brown during his 1958 mission tour. He prophesied that great things were to happen and that many missionaries would one day find themselves back in Guatemala participating in what was good for forth.

In one missionary meeting Brother Brown singled out several missionaries and prophesied concerning their lives. I was one of those. His statement was interpreted as meaning a return to Latin America.

Later in the mission, while I was working in the Coban area of Guatemala, a series of experiences partially opened up the vision of the future. In a dream, I saw myself flying a small plane into the area to supervise a project of some type out of whose profits had evolved an entire community wherein the Indians were able to achieve the "abundant life." The impressions were that such "colonies" were scattered around the country.

For the next 9 years my life was dedicated to preparing to go back; marriage, the Army and medical training, graduation from BYU, nine years of involvement in the leadership of Provo's Spanish American Branch, working in a family owned business and saving money, a great deal of research about Indians in Guatemala, and many exploratory trips into Mexico and Guatemala.

Thru correspondence with converts and many on the spot contacts it soon became apparent that there were serious problems. The fall-out rate was disastrously high and suffering among the Indians continued. They remained destitute, in ignorance, with a tragic death rate, and the sophisticated Church Spanish translations kept them from ever understanding the message of their book and they continued as basically non-productive members of the Church. My love for these people was too strong to ignore these realities.

SOMETHING MORE THAN PROS-ELYTING HAD TO BE DONE OR THERE WOULD NEVER COME THE PROMISED BLOSSOMING. It was also obvious that the traditional missionary methods (and missionaries) were not, nor would they ever reach the 80% of the population that is rural. We felt the need to dedicate ourselves to these forgotten rural remnants of Jacob that seemingly no one else cared about.

Among the ex-missionaries, I attempted to keep the fires of interest burning. The interest was always there but at a missionary reunion in 1966 where I presented the program, the conclusions seemed to boil down to one statement made by one of the



group who pointed to Maria and I and said, "You be the guinea pigs. If it works, we'll follow!" Before 12 months had passed our Guatemalan adventure had begun.

We wanted to learn and gain experience working with rural Indians and experiment with a formula, and associated principles, that we felt necessary to open up the way for a "blossoming." In fact we hoped to be able to actually produce a model of "blossoming" on a small scale that hopefully would give vision and hope to the slumbering remnant.

It was felt that the rural Lamanites had to come to understand and be aided to live seven basic rules of productive living outlined in the scriptures. They are:

1. BE CLEAN (D&C 42:41)
2. PROPER NUTRITION (D&C 89)
3. A HEALTHY HOME (D&C 124)

Foundation for Indian Development

Aiming for self-sufficiency

by RON CAULEY

CordeLL Andersen, field director for the Foundation for Indian Development in Paradise Valley, Guatemala, led Provo with his wife and children in 1967.

The family sold or gave away most of their possessions and took with them generators, projectors and films to educate the Indians.

The Andersen's traveled the backcountry, showing films on agriculture, industry, sanitation and health to some 50,000 Indians before settling in Paradise Valley to help the Pocomchi Indians.

Among Guatemala's Indians sanitation facilities are usually nonexistent and malnutrition, dysentery and other diseases kill multitudes. In Paradise Valley an average of eight people, mostly children, died annually from among a population of 200 in the first three years of the operation.

Once the confidence of a group of young Indians was gained and they were given basic education and training, cooperation with the Andersen's began and the group was easily able to eliminate death in the valley for the next three years.

A practical clinic for dental

problems and simple disease is now in operation. An Indian trained by the project is running the clinic and treating his people.

The project was originally located on the 350 acre Paradise Valley plantation with a population of about 200 persons. A 100 acre portion of the valley is now owned by the Foundation for Indian Development and is an educational and experimental operation called The Center for Indian Development No. 1.

The complex serves as a rural community where Indians can secure employment and receive an education at the same time, said Mr. Andersen.

"The aim of the foundation," says Andersen, "is to help the Indians become self-sufficient." Andersen and other foundation personnel train the Indians to provide for themselves and their families and to help their own people with their new knowledge and skills.

The students at the Center are taught how to work and live productively and thereafter are given technical and financial aid to establish their own agro-business enterprises. The first graduates are already managing on their own and becoming owners

of the remaining 250 acres in Paradise Valley where the only modern dairy in Northeastern Guatemala has been established by the group.

The fight against disease and ignorance is a tough one, according to Andersen. Over 50,000 Indian children still die each year in Guatemala.

The Foundation needs more funds to maintain its present program and to expand into other areas to help more of these children. Fifty per cent of Guatemalan children die by the age of six.

Expansion is also needed to create new Indian owned enterprises, such as the dairy, for those already trained. Graduates have the potential to engineer changes in the lives of their people but do not have jobs available to do so nor capital to begin their own businesses and farms.

Financial improvement will consist of increased medical facilities and additional educational opportunities and jobs for trainees. Thereafter more centers for Indian Development will be established in other areas of the country, run by Indian graduates of the program.

The project, however, has reached a financial roadblock. The

4. FAMILY UNITY-LOVE-RESPONSIBILITY (D&C 93, etc.)

5. SEEK WISDOM THRU FAITH AND STUDY (D&C 88-118): Education

6. GOOD HARD WORK (know how and opportunity to do so) (D&C 42:42)

7. ONCE HELPED, SHARE THE GOOD LIFE WITH OTHERS (D&C 105, etc.)

The first few years of experience demonstrated, that to just teach these principles was not enough but that a formula for living had to be applied within which framework all the above principles could be lived. Without opportunity to apply the principles we would breed frustration.

Because the problems of the Indians were radical ones, such as those confronting the Mormon pioneers, it was felt that the solutions would logically have to follow the same pattern.

THE FORMULA FOR PRODUCTIVE LIVING: CONVERSION TO THE GOSPEL OF JESUS CHRIST

2. GATHERING the scattered Indians into small rural communities about the size of a ward (250 people) where they could be close to services, opportunities, the full Church program, and in which they could protect, defend and strengthen each other.

They would be communities not only dedicated to material progress but dedicated to the noble purpose of raising their own people up. Clusters of these colonies would make possible a growing, dynamic program in which Indians would be self-sufficient and productive.

3. EDUCATION both traditional and vocational for adults and children

4. ESTABLISHMENT OF BUSINESS AND INDUSTRY so that once they were trained how to work, they could put their skills into action and earn themselves what they needed to pay for the good life and perpetuate it among others.

When we as a group in Paradise Valley have been able to apply these principles, we have proven to our own satisfaction that the miracle of blossoming occurs very quickly. We likewise have learned that such a program, to be effective, would have to be a Church directed program. We are presently dedicated to a program that we feel is necessary as a preparatory step.

operation may even have to stop temporarily because of lack of financial resources. Until the foundation can guarantee money to operate the program, there may not be one, inspite of the core group of Indians having now arrived at a point where they are trained and ready to really serve their people effectively.

Fund raising isn't easy for the Foundation for Indian Development. Andersen says it is a unique dilemma. The program is not considered an official LDS Church function and therefore no money is received from the Church.

On the other hand, since federal government (U.S. and Guatemalan), and other foundations see that the program has aided significantly the LDS Church, it is assumed that the project is religiously connected and no funds are allowed either.

It is because of this, says Andersen, that the foundation has to appeal to people to help the foundation help the Indians.

For further information Cordell Andersen can be contacted at 801-375-9518 or by writing to the Foundation for Indian Development, 1074 Ash Avenue in Provo, 84601.





Julia Cook carefully applies eyeliner.



Jonny Stiffarm and Patt Crawford display the feather capes they wear in the play.

'Royal Hunt of the Sun'

Photos and story
by Christine Lowery

Several members of the Lamanite Interpretation class got a dose of practical experience in the historical drama, "Royal Hunt of the Sun."

Five of the six female parts in the drama were played by Lamanites. Pat Yazzie (Navajo), a freshman from Leupp, Ariz., is Oello, a wife of the young Inca ruler Atahualpa. Ora Sue Jody (Navajo), a junior from Winslow, Ariz., plays his step-sister Inti Coussi.

Patt Crawford (Soux-Assiniboine), a freshman from Poplar, Mont.; Jonny Stiffarm (Assiniboine), a senior from Wolf Point, Mont.; and Julia Cook (Iroquois), a freshman from New York were cast as Peruvian Indians. Suzanne Hess, a sophomore from Metuchen, N.J., also played a Peruvian Indian.

Although the girls admit the experience was time consuming—rehearsals started two weeks before the play opened on Nov. 21, they were quick to voice the positive points.

"Being in this play is fun, basically," began Ora Sue. "The best thing about it is the spirit of co-operation."

Pat Yazzie added another highlight. "There are only six girls in this play and 30-something guys... and that's just great!"

Jonny emphasized the value of the practical experience. "I've learned more and gained more insight into what drama really is by being in this play than two semesters of being in class. It teaches a real dedication and responsibility. It takes a lot of time, but it's worth it."

Julia Cook and Patt Crawford were enthusiastic about the experience. "It's fantastic," commented Patt. "I loved it!" added Julia. "It's exciting, fun, and I met lots of beautiful people."

The speaking parts for the girls

were limited. They participated in chants, both on and off stage, and they sang one song. "It's a men's play," explained Jonny, "and the women didn't have any real speaking parts. But that's all right, we didn't have that much experience."

The learning experiences in the interpretation class have been an

asset. "The stage terms we learned are helpful," said Ora Sue. "I don't know how we would have gotten along without them."

"Royal Hunt of the Sun" depicted the Spanish Conquest of Peru and the conflict between the aging Pizarro, leader of the Conquistadores, and the Inca ruler Atahualpa.



Ora Sue Jody (standing) and Pat Yazzie work on their make-up before a performance. The girls received stage make-up instructions initially, and are now "pros".

The Stewarts: 'The Church is our whole life'

By Amelia Clark

"I just can't believe that this is happening to me," commented Brother Felix Stewart, as he and his wife, Naomi, came out of the Provo Temple after their sealing on Oct. 23. "This is the happiest day of my life," added Sis. Stewart. "We'll never forget this, it was just beautiful."

The Stewarts who live in Pembroke, N.C. are both Lumbee Indians and they had been planning to come to the temple but had set no definite date. The added incentive to work harder came when their daughter, Cynthia, notified her parents of her plans to be married to Erasmo Fuentes in the Provo Temple on Oct. 24. As a result, the Stewarts

were sealed before their daughter's wedding.

This wedding also served as an incentive to the groom's parents, Arturo and Maria Fuentes of Saltillo, Mexico, to return to the temple after their initial visit twenty years ago.

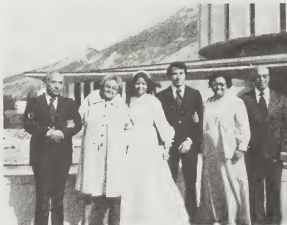
The Stewarts were baptized eight years ago and the years ensuing have been busy and rewarding ones. Brother Stewart has and is presently serving as the First Counselor in the Pembroke Branch Presidency and has served as such for the past seven years. "It was like coming out of the dark into the light," said Bro. Stewart, concerning his conversion. Sis. Stewart has served as Sunday School teacher, Relief Society President, and is presently teaching genealogy.

Not only has her Church jobs kept her busy, but she has been keeping foster children for the county. She has had twenty-three foster children over the last seven years and five of these children have been baptized. "The children really look forward to family home evening and this presents us with a golden opportunity to do missionary work," she said in explaining the foster children's

baptisms.

"The Church is our whole life," Bro. Stewart added with a twinkle

in his eye. The message that radiated from his face seemed to say "There is beauty all around."



From left to right: Arturo and Maria Fuentes; Cynthia and Erasmo Fuentes, and Naomi and Felix Stewart.



Felix and Naomi Stewart

New courses listed

Indian tribal government

The course will provide an overview of the existence of viable Indian governments in the past, present and future. It will feature a look at the loss of tribal power by military action, treaties, Congressional acts and judicial decisions. Also discussed will be the nature of policy involving assimilation, removal, allotment, establishment of reservations and the extension of local laws over tribes. Other segments of the course will feature:

- * Sociological Conflict Between European and Tribal Cultures
- * Land Conflict Between Federal Government and Tribes
- * Changing Concept of the Tribe
- * Indian Policy in the 1960's
- * Self-Determination in the 1970's

Necessary information for winter registration is contained below

Dept	Cal No	Sec	Index	Cr Hr	Class Period	Days	Length	Room Bldg
FIN.	119R	2	53537	1	2 10 3 00	MON	50	101 MARR

Lamanite seminary

Throughout the various regions of the United States and Canada there are over ten thousand Lamanite children, youth and young adults involved in various seminary and institute programs in the Church. The time has arrived when spiritually mature, qualified Lamanites are needed and invited to prepare and work as professional religious educators in the Church Educational System, Department of Seminaries and Institutes of Religion.

Students at Brigham Young University interested in further understanding the Lamanite Seminary Program are invited to attend a newly scheduled class entitled *Introduction to Religious Education* (Rel. 370), which will commence winter semester on Mondays and Wednesdays at 8 a.m.

Brother Stephen Iba is directing this new program on campus and is serving as a resource for further inquiry and involvement. He can be contacted in room 106 of the Fletcher Building (across the south entrance of the bookstore) or through the Indian Education office in the Lamanite Center.

This class fulfills 2 hrs. of religion credit.

Contemporary issues

"Contemporary Issues in Indian America", 300 R is being offered for the first time this semester. Current Indian Affairs 107 is pre-requisite. Enrollment for the class will be limited to 15. Interested? See Bro. Gowans.

Job hunting?

Now is the time to check on jobs for next semester. A job board outside room 120 in the Bramhall Bldg. lists jobs available. Students are encouraged to check the list, then come to room 173

and fill out a referral card for a job interview.

Full-time jobs are available on campus for those staying during the Christmas holidays.

Sportsman spotlighted

Anthony David Ringlero is the third child of six children born to Fredrick and Sally Ringlero.

He spent his childhood on the Salt River Reservation in Arizona. Following his grade school years, Anthony spent his high school years on the LDS Placement Program in Carson, Calif.

In high school, Anthony lettered in football and participated in basketball, track and weightlifting.

After graduation from Carson High School, Anthony came to BYU. Here he continues his efforts in football and weightlifting. Anthony is a member of the junior varsity team here.

Anthony is a physical education major. He plans to go back to one of two reservations - the Navajo or Apache - to coach football, with an emphasis on helping the Indian athlete.



Scottsdale Indian Arts Show set

Invitations to enter the 14th Annual Scottsdale National Indian Arts Exhibition have been sent to Indian and Eskimo artists, craftsmen and writers throughout North America.

The show, sponsored by the all-volunteer Scottsdale National Indian Arts Council, Inc., will be open to the public March 17 through 21, 1976, at the Safari

Hotel Convention Center, Scottsdale, Ariz.

Monetary awards are given winners in each classification at the discretion of a panel of well qualified judges, included are painting, sculpture, jewelry, pottery, rugs, tapestries, baskets, carving, clothing, and creative writing. There is also a complete and separate list of student

classifications.

Entrants must have at least one-fourth Indian or Eskimo heritage to enter.

For information, rules, and entry blanks, write Scottsdale National Indian Arts Council, Inc., P.O. Box 381, Scottsdale, Arizona 85252.

Entries close February 16, 1976.

Grants approved to help create jobs

Approval of five grants totaling \$962,000 to help create jobs for the unemployed was recently announced. Grants approved includes MINNESOTA \$200,000 to the Box Fort Reservation Business Committee of the Nett Lake Indian Reservation in St. Louis County, Minnesota. The grant will be used to clear debris from Nett Lake River and to re-open trails and access roads to a timber stand.

NEW MEXICO \$212,000 for the construction of fencing around Blocks 2 and 3 of the Navajo Indian irrigation project,

south of Farmington, New Mexico. The grant will go to the Navajo Tribe of Indians, with headquarters at Window Rock, Arizona. Tribal officials said the project will provide jobs for 32 unemployed persons. The fencing will separate rangeland from cropland.

OHIO \$100,000 to Adams County, Ohio, for maintenance and repairs of roads and bridges. The project is expected to provide 18 jobs. Adams County will provide \$25,000 to complete the \$125,000 total cost of the project.

WISCONSIN \$250,000 to the

Bad River Band of Lake Superior Indians, Odanah, Wisconsin, to create 32 jobs in carrying out four projects on the Bad River Reservation. The projects are (1) erosion control along Bad River, (2) an expansion of a mobile home court, (3) road improvements, and (4) construction of a fire land.

\$200,000 to the Wisconsin Winnebago Business Committee of Stevens Point for improvements to buildings and to the tribal pow-wow grounds at Wisconsin Dells and is expected to create 10 jobs.

DECEMBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	1	2	3	4	5 CHURCH (SCL) OFFICE Bldg. TIME TO MEET CHURCH OFFICIALS	6 TUPLE SQUARE LIGHTING ---
7	8	9 DEVOTIONAL ASSEMBLY ---	10	11	12 TIME TO CHRISTMAS DANCE SOCIAL ---	13 ASBYU DANCE ---
		← "WINTER FEST" →				
14 TIME TO SPECIAL CHRISTMAS PROGRAM FIRESIDE ---	15	16 ← FINALS	17 WEEK	18	19 BYU VS NEVADA ---	20 BYU VS WEBER STATE
21	22	23	24	25 CHRISTMAS DAY ---	26	27
28	29	30	31			



The BYU Centennial banner towers above exhibits in the Myriad Center display hall.



Miss Indian BYU, Deanna Crowfoot, listens to a convention participant.

Spreading the BYU Spirit at the NIEA convention

Indian educators at the National Indian Education Association's (NIEA) annual convention in Oklahoma city got a look at the BYU spirit when eight students representing the Indian Education Department carried the BYU banner to the floor of the exhibit hall at the Myriad Center.

The students were on hand to explain the programs and activities that are part of the

Indian Education Department, to provide literature introducing BYU, and to answer questions concerning Indian students and their activities on campus.

Spearheading the operation of the BYU booth was Al Armenta, administrative assistant to Indian Education Department head John Maestas. On hand to provide technical assistance was Richard Martin, technical director for the

Lumani Generation. Pat Ray served as the official booth hostess, assisting Deanna Crowfoot, Miss Indian BYU, in her capacity as the Indian Education Department hostess.

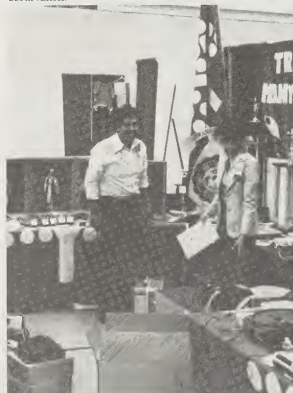
Other students attending the convention were Ramona Nez, TMF president; Jerry Kee; Teresa Bekis, TMF social vice-president; and Chris Lowery, TMF publications vice-president and Eagle's Eye assistant editor.



Pat Ray, official hostess for the booth, hands out pamphlets to booth visitors.



Teresa Bekis, TMF Social Vice President, explains Indian Dept. programs to an interested visitor.



Al Armenta, booth director, and Deanna Crowfoot decide what goes where.



Spectators gather around the BYU booth to watch the showing of "A Different Drum" starring Chief Dan George.



The BYU booth included social aspects of the Indian Education program: The Eagle's Eye, the Lamanite Generation, and the Tribe of Many Feathers.



Visitors enjoy a light moment during a film.



Pat Ray welcomes visitors to the BYU Indian Ed. Dept. display.



John Rainer, Jr.



A bit of Indian humor enters the conversation . . .



Al and Rich faithfully load the folded tables. The video equipment is next, but during the rewinding, temptation overcomes and they take a half hour break. Finally, the Centennial banner is lowered and the BYU booth is a booth no longer.

A Christmas Story

Excerpt from Paul Harvey News (network)
American Broadcasting Company
December 24, 1950
(9:15-9:30 p.m. CST)

Now . . . something to Slumber on.
I want to tell you a Christmas story.
I caution you first . . . that what I am about to say is not founded on fact.
A fact is that which men believe to be true.
The foundation for my story is more certain than that.
If you choose to believe it . . . then it becomes a fact.
Otherwise . . . it is just a Christmas story.

In the case of the principal character in this story . . . I shall, with respect for the ethics of accurate reporting, quote his words precisely.
Adding nothing.

There was a special session of the United Nations Political Committee summoned at Lake Success by its chairman. In the recesses of the Security Council, many nations were represented by their chief delegates.

Such was true in the case of the United States . . . where Mr. Austin sat for Mr. Dulles, though Mr. Dulles was likewise present.

The United Kingdom was represented by Jebb; sitting for Younger.

Vishinsky sat for the Soviet.
Such was the unusual nature of this suddenly-summoned secret session that rows — six deep — of spectator seats around the perimeter of the Committee

Room.

Twelve, were empty.

No photographers were on the floor as the delegates filed in.

Certain members of the recording secretariat were seated in the glassed-in translation loft which, I should explain, is about half-way up the high-ceilinged room and is accessible only by stairwell in the outside hall.

Were that not true, our story might have been different.

The doors were closed at between nine and twelve minutes after seven p.m.

The Chair summoned the session to order at fifteen minutes after seven.

No one could have entered the lower floor of Committee Room Twelve before the doors were closed without showing his credentials or being otherwise identified.

None could have entered after the doors were closed without being seen by the blue-uniformed guards in the hall outside.

They say they were there; they were not distracted; they saw no one.

Yet the meeting had barely been called to order, first in English, then French . . . when a tall, lean man rose to his feet from one of the chairs behind the chairman. A hush came over the oval table.

And Sir Beaucap Rau, presiding, thinking at first all eyes were on him, was nudged by a Chair Secretary. He then turned to follow their stare to the face of the stranger who stood behind him.

His first inclination was to signal a guard.

This was a closed session of the committee. It had been plainly summoned as such. But instead, he spoke:

"You, Sir. Would you please identify your delegation affiliation."

The lean man was draped in the attire of the East. Not uncommon at Lake Success. Sandals. Bearded . . . the beard well-groomed. And a strong growl of a nose.

His lips parted. The last of the hubbub on the floor was suddenly still. And he said: "I have many things to say and to judge of you. I will utter things which have been kept secret from the foundation of the world. And ye shall know the truth."

You could hear the asthmatic breathing of a fat aide completely across that windowless room . . . so still it suddenly had become.

"Why are you, Sir? Mr. Rau demanded. He had meant to say, "Who are you?" but was momentarily flustered.

The soft, compelling voice that seemed, though without benefit of microphone, somehow to fill the room, continued:

"There is an evil which I have seen under the sun, and it is common among men. With their tongues they have used deceit, the poison of asps is under their lips. And the ways of peace they have not known."

The delegate from Belgium beckoned. Recognize, he said: "Let this man speak. He is here; let him speak."

"May I question the witness?" interrupted Russia's Vishinsky, grinning.

His wit went unheeded from the floor. He fidgeted.

Mr. Rau, testing the stranger, spoke: "Represented here is a great nation which keeps itself apart from the rest of us. Declining to share confidences or to permit its confined people freely to hear us. I fear they will move shortly to silence you, too."

And the stranger said: "Everyone that doeth evil hateth the light."

They make clean the outside of the cup and of the platter, but within they are full of extortion and excess. The axe is laid unto the root of such trees."

Mr. Vishinsky, stern and unsmiling now, spoke.

It was a long moment before the translation came.

"The Soviet delegation will not listen to the ravings of this warmonger. This interruption is doubtless some carefully planned and poorly executed plot to depict The Soviet as the aggressor in a war of which we have no part. It is any wonder Communism in Korea opposes these Imperialists?" He snapped his spectacles from his nose, and, with them, indicated in the direction of The United States delegation.

The stranger spoke more sharply now: "Foolish and unlearned questions avoid, knowing that they do gender strifes. If a man strive for masteries, then he is not crowned except he strive lawfully. The days shall come upon thee," he looked squarely at Vishinsky, "that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side."

"But," interrupted the chairman, "you have touched on the purpose for which this meeting was called. What about Korea? How have we erred there?"

And the stranger said, "If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. But while men slept, his enemy came and sowed tares among the wheat, and went his way."

Mr. Jebb, for the United Kingdom, said, "I think what we all fear most is that any one of us may be next."

And the visitor, still standing, said, "When a strong man, armed, keepeth his palace, his goods are in peace."

Mr. Austin was waving the small sign which marked his place.

The Chair recognizes the delegate from the United States."
"In the United States we are host to enemies in our own house. Agents of another government who plead mercy, saying that they are loyal to our own government as well."

And the man of gentle grace raised his hand as if to hasten the end of the question, and said, "No man can serve two masters; for either he will hate one and love the other; or else he will hold to the one, and despise the other. Every kingdom divided against itself is brought to desolation."

"But," said Mr. Austin, "they use our laws — our own courts — our own freedoms to outwit us."

The stranger replied, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?"

"But," Mr. Austin went on, "these among us say they intend only to alter our government by peaceful means . . . to better our economic system . . . to . . ." Less patient now, the visitor interrupted, "They that be whole need not a physician, but they that are sick."

Mr. Austin turned, smiling, to Mr. Dulles.

And the speaker turned toward them . . .
"There is none righteous among you; no not one. I know thy works. That thou art neither cold nor hot. Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched. Beware lest ye, also, being led away with the error of the wicked, fall from your own steadfastness."

Procedure was forgotten now.

The representative from France spoke out: "This same enemy is within my country . . . demonstrating against our parliament . . . antagonizing our courts . . ."

And the voice replied, "Scatter thou the people that delight in war. Put them in mind to subject to principalities and powers, to eye magistrates, to be ready to every good work. To be not brawlers, but gentle, showing all meekness unto all men."

Mr. Rau rose from his chair . . .

Turned . . .

"We came here to place the blame for our unrest . . . and you have given each of us a share. What is it, then, that we should do? Abandon our efforts to seek peace?"

And the stranger said, "Let all things be done decently and in order."

Be sober and vigilant.

Depart from evil and do good.

Execute ye judgment and righteousness and deliver the spoiled out of the hand of the oppressor.

It is

Impossible but that that offenses will come; but woe unto him through whom they come.

Seek peace and pursue it.

And increase your faith. Faith had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

"You make all this seem so infinitely simple," said Rau.

"Many righteous men," replied the stranger, "have desired to hear those things which ye hear and have not heard them."

"It is not customary," Mr. Rau smiled, "for us to hear wisdom from outside our own chambers. We are inclined, I fear, to feel that all the wisdom of the world is assembled here."

His guest unsmiling, said, "Be not forgetful to entertain strangers, for thereby some have entertained Angels unawares."

Sir Bengal Rau turned to the assembly and said quietly, "There is no further purpose in this meeting. This man has answered all our questions."

Then turning to the man, still standing behind him, he said, "You, Sir, thank you."

Then, "If . . . if only you could write these things . . . which you have spoken . . . if only you could write them in a book . . . that men of all ages might read them."

It was at that moment, just for a fleeting instant, that the visitor's quiet eyes seemed to flash with sudden anger.

Mr. Rau noticed, for he stopped short.

Then the anger faded. The eyes were calm again. And somehow sad.

And the tall stranger turned to the door.

And it was opened for him.

There was no effort made to detain him.

The UN official recording secretary who was in the upper tier translating room and who furnished him with this literal translation of the visitor's words . . . left the booth . . . walked . . . still making notes as he went . . . to the stairs and down the hall . . . outside Room Twelve.

But thinking the man would be detained, he had not turned. And the man had not been detained and was said to have left the building.

That is as much as I know.

You know how it is after such an unusual occurrence. There are many different versions of what happened as there are witnesses.

And as many and varied descriptions of the soft-spoken stranger.

One delegate, whom I shall not identify except to say he sits in one of the first of the alphabetically arranged chairs and probably only the chairman, himself, could have seen the visitor better . . .

This delegate, whose name you'd know, said, "Such a strange fellow. Was it a tear in his eye? Yet, . . . I'm still quoting . . . 'Yet his calloused hand was that of a laboring man. A man of the soil perhaps. Or a carpenter.'"

And so ends my Christmas Story. If I have not said what I intended, the fault lies in the messenger. Not in the message. For I have quoted the message precisely.

Adding nothing.

Paul Harvey. Goodnight.